
The Good and BAD
EFFECTS
OF
TEA
CONSIDERED.

(Price One Shilling.)

THE GOSPEL BY
EFFECTS

CONSIDERED

(Price 2s. 6d.)

The Good and Bad
E F F E C T S
OF
T E A
CONSIDER'D.

Wherein are exhibited,

The Physical Virtues of TEA; its general and particular Use; to what Constitutions agreeable; at what Times and Seasons it is most proper to be drank; and when and how prejudicial.

To which are subjoined,

Some Considerations on Afternoon Tea-drinking, and the many subsequent Evils attending it; with a Persuasive to the Use of our own wholesome Product, SAGE, &c.

By SIMON MASON,
AUTHOR of *The Nature of an Intermitting Fever and Ague consider'd*, lately publish'd.

Entered according to Act of PARLIAMENT.

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THE
INTRODUCTION.

A TREATISE of this Nature (tho' never so well design'd) will doubtless give Offence to some, altho' it be only intended as a Dissuasive against an imprudent Use of Tea, by Persons of an inferior Rank, and mean Abilities : As for those of superior Degree and Fortune, they are not so liable to the same Inconveniences, by a superfluous Use of this fashionable Liquor, but may receive many Advantages from it,

According to some Authors it cools, and allays Drought, helps Digestion, makes clean the Stomach, attenuates Viscidities, augments the Velocity of a sluggish Circulation, invigorates, and gives new Spirits, promotes Secretions, strengthens the Bowels, and prompts
A natural

natural Evacuations, &c. This same Tea is good upon many accounts for Persons of high Living, who can't stoop to taste our humble Sage and Balm, our wholesome Product, whose Cheapness and Commonness render them not so polite amongst Persons of Distinction; and for such this same genteel Drink was intended, as it is most agreeable to their Worth and Dignity; and it may not be altogether above the Reach of the better Sort of Tradesmen's Wives, and Country Dames: But now-a-days Persons of the lowest Class vainly imitate their Betters, by striving to be in the Fashion; and prevalent Custom hath introduced it into every Cottage, and my Gammer must have her Tea twice a-day.

Such poor Creatures don't only take it as a Breakfast, but waste too much Time in an Afternoon, which neither their Condition or Circumstances will admit of, without great Prejudice (if not Destruction) to themselves and Families. These Considerations, with some others I shall by and by hint, have prevailed upon me, to lay before the mean and poorer Sort many threatening Evils, subsequent to the Use of Tea-drinking, amongst

amongst those who can neither spare the Time or Expence ; but it is very pernicious to their Healths, Circumstances, and Morals, as well as shews how vain and foolish it is, for such as work hard to chuse Tea for their Breakfast, who require something more substantial.

I shall in the following Sheets give a brief Account, how this same *Indian* Plant was brought into Use amongst us, and how long—since, and shall treat of the Culture, Growth, and Curing ; as also give some Account of the various Sorts of Teas, and relate some of their Physical Virtues, and how far they are conducive to the Preservation of the Health of our *English* Constitutions, without any Intention to lessen the Value of this genteel Ingredient : Tho' I must beg to be excused believing, it abounds with so much Virtue, as to merit those extravagant Encomiums given it by one of our learned and eminent Physicians, who hath extalld its Excellencies beyond the Praises of any *Nostrum*, set forth in our News-papers, for these last twenty Years.

But the Doctor has had an Opportunity to shew his great Learning and profound Judgment, by expatiating so copiously on the wonderful Efficacies of this simple Vegetable, the *Indian Leaf*. It is no great Undertaking, for a Man of much less Abilities, to be lavish in the Praises of a Medicine of known Power and Virtue; but to find out so many Perfections in Tea, is an extraordinary Performance, a Task fit for no Man of mean Endowments: Therefore being deficient in those Requisites, I must fall short in giving it the Praises it possibly may deserve, but, as far as my mean Capacity will admit, I shall do it Justice, and not brand it with Evils only conjectural; but still must, as far as Reason and Experience have convinced me, speak of some bad Consequences attending Tea-drinking amongst the Low and Vulgar. This may create me some Enemies among the Guilty, and some Reproach and Scandal; but as for the better Sort, (far above the Reach of those Ills which attend the Use of Tea, amongst others of meaner Degree) from them I have no Displeasure to apprehend. And if what I have advanced, concerning the Mischiefs brought on the poorer Sort, shall have any Weight, so

as to arm them against the ill Effects of
 their drinking Tea, I shall thank you
 Time not ill bestowed. But further, Tea-drinking in an After-
 noon is very hurtful to those who work
 hard and live low; such Persons as these
 stand in need of something to give them
 more Spirits, (rather than allay those few
 they already have) their simple Food re-
 quires no Dilutants; their Stomachs are
 seldom over-loaded, and want no such
 Helps. Tea here makes them feeble,
 and low-spirited, and unfit to do their
 Business; but they are forced to take a
 Dram or two, and often too much, so
 as to render them unable of doing any
 more Work the remaining Part of the
 Day: And Tea alone makes them
 peevish and unkind to their Husbands;
 but, after they gain Spirits from a Dram
 or two, they often are induced to be too
 obliging to other Men, and bestow the
 Favours upon them they refuse their
 Husbands.

I shall, in my Conclusion, exhort all
 Persons, of what Degree, Sex, Consti-
 tution, or Age soever, to the frequent
 Use of our Sage and Balm Tea, instead
 of

of that polite *Indian* Herb, as it much more abounds with salutary Virtues, than either the Green or Bohea Tea, and may be taken as a Meal, with Cream, Sugar, Toast, or Bread and Butter, by Persons in Health; and with a Slice or two of Lemon, and sweeten'd, it makes the most pleasant, agreeable Liquor, for such as are afflicted with Distempers; and nothing can appear against the more frequent Use of these Herbs, but what ought to recommend them, viz. the Commonness and Cheapness of them.



The GOOD and BAD
 EFFECTS
 OF
 TEA
 CONSIDER'D.

THIS genteel, fashionable Exotic, we call Tea, the *Chinese* call Thee, or Thea; the *Japanese* Tcha, Tchia, Tsjaa, the Leaf of a Tree, or Shrub growing in several Provinces of *China*, *Japan*, and *Siam*, whose Infusion is in general Use as a Drink. The Tea-plant affects Valleys in a Stony Soil, at the Feet of Mountains; it grows slowly, and bears the third Year after sown.
 The

The Bark is of a greenish Colour; the Wood is hard and fibrous, betwixt a green and white Colour; the Branches and Twigs very numerous; the Leaves are most like those of a Morella Cherry-tree, and are longish at the Point, and pretty narrow, an Inch and half long, jagged all around; the Flower much like that of the wild Rose; the Fruit is of different Forms, sometimes round, sometimes triangular, of the ordinary Size of a Bean, containing two or three Peas, of a Mouse-colour, including each a Kernel; these Peas are the Seeds, by which the Plant is propagated.

The Tree is of various Heights, from one Foot to an hundred; some there are which two Men can't fathom, while others scarce exceed a Shrub in a Garden. The Leaves are gathered when the Tree is three Years old to seven, but then it grows more slow, and bears fewer Leaves; and after the seventh Year it is cut down to the Stem, but soon a new Set of Branches and Twigs shoot out, more numerous than before.

When the Leaves are fit to be plucked, great Care is taken in gathering them,
one

one by one, not in Handfuls, lest they
tear them.

Bohea, and *Green Tea*, grow both up-
on the same Tree, or Shrub; and what
makes the Difference, in these two Teas,
is the different Time of gathering them.

Bohea Tea, called by the *Indians Voui*,
Bui, or *Soumlo*, (besides the common
Tea) are plucked in *March*, and a
coarser Sort later, which is the common
Drink for the meaner Sort of People.
The *first* and best Sort of *Bohea Tea* is
called *Pekoe*; its Leaf is small, and of a
dark-brown Colour, with abundance of
small white Flowers mixt with it: This,
upon Infusion, hath not so deep a Tinc-
ture as the common Tea, neither is the
Virtue so soon extracted, but will con-
tinue good five or six Infusions.

Congo is the *next* in Rank, or second
best. This Tea hath a larger Leaf, of a
deeper Colour, and, when made, must
not stand so long in Infusion as the *Pekoe*,
but should be poured off sooner, or
you'll have all (or the greatest Part of its
Tincture) the first Infusion; if it stands
but a little while, it will bear filling up

four or five times. *Congo* and *Bobea* mixt make an exceeding fine Tea. There are several Sorts not so good, and have different Names according to their Degrees.

Green Tea is the Product of the same Tree, or Shrub, as I before observed, and is gathered a Month or six Weeks after the *Bobea*, when the Leaves are longest, and most plentiful. The same Day the Leaves are plucked, they are put into an Iron Pan, made on purpose, and set over a Fire to dry, and are kept constantly stirring all the while, otherwise they will burn and lose their Colour. After they have sufficiently dried these Leaves over the Fire, they take them out of the Pan, and put them on a Mat, and roll them with their Hands, in order to squeeze the Juice out, as well as curl them up; and, if this pernicious greenish Juice is not sufficiently pressed out in rolling, the Leaves are a second time put into the Pan, and set over the Fire, and stirred as before, and then put on the Mat, and rolled over again: And, as they find the Leaves require (by retaining any Juice) they are in like manner dried and rolled several more times; but great care must
be

be taken, as to the Degree of Heat and constant Stirring, to preserve, as much as possible, the Beauty of its Colour. After the same manner the *Bobea* is prepared.

The different Sorts of *Green Tea* are distinguished as follows:

First, the *Hyson* Tea, which took its Name from an eminent *East-India* Merchant, the first Importer of Tea: This is chosen being best dried, and curled, and hath the best Smell and Colour; by its being best curl'd it is the smallest, and lies closer together, and consequently the Virtue is not so soon drawn from it. This Tea makes a most beautiful Tincture when infused, gives a most delicious Taste, and will be good Tea for five or six Infusions.

The next is *Imperial* Tea. The *Chinese* know no Tea by this Name; but I imagine this is what *F. le Compte* calls *Bing* Tea: This also makes a pleasant Tea, both to the Eye and Palate, but doth not preserve its Tincture so long as the *Hyson*, and must not be infused so often.

There is a *third* Sort, which, upon Infusion, gives a deeper Colour, and is more rough: This Tea yields most of its Vertue at once, and will give but little Colour, after the second or third time of making.

A *fourth*, or common Sort, is still, upon Infusion, more inclined to a brownish Tincture; this is not so pleasant as the last, and its Goodness (if it hath any) is soon extracted, and will give little Colour the third time of Infusing. This is Tea mostly for the lower Class.

The Proprietors of this Exotic, especially the *Chinese*, always mix other Herbs with it, to encrease the Quantity, that it is very rare to have any Tea perfectly genuine and pure.

One would imagine, the Price being so very moderate with them, they had very little Temptation for this Fraud, it being usually bought for three-pence *Sterling* a Pound, and never no more than nine-pence.

Some Authors are of Opinion, that the Soil makes as great an Alteration in the
Pro-

Properties of the Tea, as the Season of Gathering, for which Reason they take them to be different Teas, of different Provinces.

Amongst many other Obligations, this is none of the least, we owe the *Dutch*, for bringing this fine Plant into *Europe*, and introducing those genteel, polite Regales, now so much in Vogue; but had they continued, as they first began, to trade with the *Indians*, by exchanging our Sage for their Tea, which the *Indians* had so great an Opinion of, as to give the *Europeans* four Pounds of their best Tea, for one of Sage, we should have had it at a cheaper Rate than we are yet likely to have, notwithstanding the late Act. For the *Chinese* were so very fond of our Sage, as to call it, *The wonderful European Herb*, possessed of as many Virtues as the *Indians* could possibly ascribe to their Leaf; nay, one would conceive, they had a better Opinion of it by far, as the Difference of Exchange proved, they giving four Pounds of their Tea for one of Sage. Notwithstanding the *Dutch* saw their Account in this Trade, yet they neglected the Exportation of Sage, and
wisely

wisely chose to buy it at eight or nine-pence *per* Pound.

This same Tea we have had in *Europe* about one hundred and forty-six Years; the Continuance and Increase are chiefly owing to the extravagant Price it costs us, being persuaded, could we come at it at as easy a Rate we do Sage, it would soon be despised, and be out of Fashion.

Savary tells us of a red Sort, or *Tartar* Tea, called *Stonan Tcha*, which tinges Water with a pale red Colour, and is said to be extremely digestive; by Means hereof, it is reported, the *Tartars* are able to feed on raw Flesh. This Tea hath an harsh, earthy Taste, and is the most disagreeable of all Teas, but is scarce known in *England*.

Those who would have the best Tea should chuse the brightest Green, with the quickest Smell, and as much curled and as whole as possible, taking great Care to keep it from the Air, lest the fine volatile Parts evaporate.

The Drink, Tea, is made in *China*, and throughout the greatest Part of the *East*,

East, after the same Manner as in *Europe*, by infusing the Leaves in boiling Water, and drinking the Infusion hot. Indeed, amongst us, it is usual to temper its Bitterness with Sugar, which the *Oriental*s use little or none of. The *Japanese*, however, have a quite different Way to make their Tea, which they do by pulverizing and stirring it into hot Water, and so drink it as we do Coffee.

The *Chinese* drink Tea at all times of the Day, especially at their Meals. It is a Liquor which they chiefly treat their Friends with; and the more moderate Tea-drinkers take it three times a Day, others ten times, or more; and yet, it is computed, the Consumption amongst the *English* and *Dutch* is as great, in Proportion, as it is amongst the *Oriental*s. The *French* are grown wiser of late Years, and drink Coffee.

As to the Nature and Properties of Tea, they are strangely controverted; the Eastern Nations are as much possessed with them, as the *Europeans*, and indeed they have more Reason, as they find their Account in it; this with them may
not

not proceed altogether from Imagination, as with us.

The Reason, why the Gout and Stone are unknown in *China*, is ascribed to the Use of this Plant, tho' I am more inclined to think it is to boiled Water; and were they to drink the same Quantity of boiled Water, with or without that, or any other Plant, they would be exempt from either the Gout or Stone. Farther, Tea is said to cure Indigestions in the Stomach, and to carry off a drunken Bout, and make a Man fit for another: An excellent Property! and there may be something in it, as also to dispel Wind, cure Vapours, &c. which must be a little farther enquired into.

Sim. Pauli, Physician to the King of *Denmark*, in an express Treatise on this Plant, endeavours to shew, that the Virtues ascribed to it in the *East* are local, and do not hold good with the *Europeans*; and, if he be right, we can't expect the Relief from a Fast, or drunken Bout; and, according to him, those who are past their 40th Year should never use it, as being too desiccative. And that Tea has no other Virtues than *Beto-*
ny,

ny, or is a Species of the *European Myrtle*, as well as the *Indian*.

But this Opinion is refuted by *Pecklin*, in a Treatise of Tea, intitled, *Theophilus Bibaculus, sive de Potu Theæ Dialogus*; where he mentions, That it is good to prevent scorbutic Diseases; that its gentle astringent Virtues strengthen the tonic Motion of the Intestines, &c. but he blames the drinking it with Milk and Sugar, especially after a full Meal, or much Wine. In these two Instances he is undoubtedly right.

Schroder has very copiously explained the many sanative Qualities of this Herb, and makes it good in too many Cases. *Quincy* is not backward in its Praises; but some Authors are very lavish with their Encomiums on this Eastern Herb, and even, in a Quack-strain, make it good for every Complaint, and a Cure for all Distempers our *English* Constitutions are liable to; but this only makes it suspected and laughed at, by Persons of Sagacity and Judgment: But, was it to answer the Character *Ten-Rhyme* gives it, there are very few Persons but what ought to take it, either to help their Bo-

dies, or to quicken their Senses ; for, after a long Harangue of its Excellencies, he says, It helps the Memory, sharpens the Wit, and makes those see, who before had no Eyes, (or at least very bad ones) and, what is still more engaging, it promotes kind Correspondence between both Sexes. I believe he is too true in his last Assertion ; Tea gives many Opportunities *in ordine ad*.

Pecklin is of the Opinion, we may receive the same Advantages from several of our own Vegetables as from Tea, and is very fond of *Paul's Betony*, and *Veronica* ; but, after all his Praises, he is in Dispute with himself, whether to ascribe the salutary Effects to the Ingredient, or the Water, but he is inclined in Favour of the latter ; and I believe he will have more join with his Way of thinking, especially when Tea is the Ingredient.

Kempher is quite opposite to this Way of thinking, and says, That neither *Veronica*, or any other of our domestic Vegetables, deserves to come in Competition with this excellent Exotic ; and adds, That there is no Plant in the World known,

known, whose Infusion, or Decoction, taken so plentifully as that of Tea, sits so easy upon the Stomach, or passes quicker through the Body, and so gently refreshes the drooping animal Spirits, and recreates the Mind, as this same Tea doth : But it is observed by a learned Physician, That no other Tea is drank so plentifully, and therefore cannot determine their Effects, which I am apt to think differ very little, but the whole depends upon the Quantity of boiled Water.

Dr. *Short*, in his learned Dissertation on Tea, after many curious Experiments, to discover its Nature and Properties, gives it a very great Character; and, from its attenuating and astringent Qualities, makes it of great Use in many Cases, as it thins the viscid Humours and tenacious Blood, whereby many Obstructions are removed, which were occasioned by a Lensor of the Blood. It gives new Spirits, invigorates the minutest Fibre, brace the relaxed, inelastic Tubes, increaseth the Velocity of the circulating Fluids, promotes natural Secretions, gives an agreeable Briskness and Vivacity, removes inactive Heaviness, and Indifference to Action, and prevents most Distempers

arising from a heavy viscid Blood, or weak relaxed Vessels, such as Lethargies, Apoplexies, Head-achs, Vertigo, or Swimming of the Head. This same Liquor animates the intellectual Powers, gives new Vigour and Force to Invention, awakens the Senses, and clears the Understanding, &c. It doth not only, as I before hinted, help the Eyes, by removing Dimness and involuntary Tears, but strengthens the Optic Nerves and Muscles; and when the Hearing is defective, through a Relaxation of the Drum, it braceth up the Tympanum, and causeth such as before heard very imperfectly to hear very distinctly.

It is said to be good in Coughs or Colds, as it liquifies the Blood, greatly encourageth Perspiration, and expels the Grievance through the Pores; it also scowers and opens the Mouths of the obstructed Glands, by a gentle Pungency. It is good taken for Ulcers, and Abscesses of the Lungs, as it abounds with balsamic Parts, tho' I fear very few are to be found in it, till the wholesome Addition of Cream, Sugar, Yolk of an Egg, &c. be added, and with these Concomitants it may relieve in Difficulty

culty of Breathing, and guard the excoriated Lungs, against the Assaults of purulent Matter, or sharp, acrid Humours, as well as cause Expectoration. After Bleeding and Purging it may be useful, to open Obstructions of the Lungs, by dividing the tough, viscid Humours which occasion them. So is it also good in Coughs, or any inflammatory Disorder after Evacuations; as it dilutes, allays Heat, and attenuates the Viscidity of the Blood and Humours, so may it be drank in all Fevers, as all other small Liquors are.

It will be needless, and almost endless, to repeat what great Encomiums are said of Tea; and could we believe what is said of it, we should meet with no Distemper but what it is good for; and if it was possible for this same *Indian* Plant to abound with half the Virtues, it is said to do, how careful ought we to be in the Choice of Tea; for I am well informed, that the Proprietors of this Oriental Vegetable, do, not only for the Sake of great Gain, mix good and bad Teas together, but Herbs of a different Kind, which makes it a very great Difficulty to get that which is true and genuine:
And

And this is not all the Cheat, but some of our circumcised Dealers in Tea go up and down the Country to buy Tea-leaves, which have been used and dried again, for which I have known they have given eighteen Pence, or two Shillings a Pound; these same Dealers give the Tea a Colour with *Japan Earth*, and a Roughness with *Roch Alom*; then they dry and roll it up, and it passeth and serves to sell again, to those very Persons which sold it them, who know nothing of buying the same Tea new moulded: This is a great Fraud on many Accounts. This Practice, I am told, prevails in *India*, to make Bohea of bad Green Tea. I can't say whether this be true or not of the *Indians*; I have known some Instances of its being dyed here amongst the *Jew Hawkers*.

After all, could we be sure of getting the very best Tea the *Indies* produce, as well as believe all that has been said in its Behalf, I must still give the Preference to Sage, called *Herba Sacra*, the *Holy Herb*; and am sure it is much more salutary and agreeable to our Constitutions, as it is more aromatic, abounding with volatile Particles; and, as Doctor
Short

Short elegantly expresses, it is the Product of the same Earth, nourished in the same Climate, and exposed to the same Vicissitudes of Seasons with ourselves. The *Chinese* at first admired it, and preferred it as much to their own Shrub, as we now do that to Sage; and if these Considerations could not counter-balance our Prejudice from the Commonness of it, yet they ought so far to recommend it, as to excite our Endeavours to restore and maintain its former Character Abroad, that we might at least renew the old Trade of bartering it for their Leaf. But, however, we are improved in our Understanding, by the long Use of Tea; they by a longer Use are more wise, and seem now determined to drink their own Product, especially, since they are convinced of our Fondness of theirs, and that we are content to pay for it at a dearer Rate than Sage.

Was I to enlarge upon the Virtues of this excellent *English* Herb, and could make it far exceed the *Indian*, it would be to no purpose, unless we were to send it first to *India*, and from thence import it, at the same Expence we pay for the best *Hyson*; then possibly, by its being far fetched,

fetched, and dear bought, it would become genteel and fashionable. I advance one thing in Behalf of our Sage, which the *Indians* themselves must allow, viz. That our Sage is fit to be infused, and drank green and undried; that it abounds with no pernicious Qualities from its Juice, but is rather more efficacious, wholesome and salutary, green than dry. But their *Indian* Vegetable, when first gathered, and put into the Pan to dry, and is taken out again and rolled upon a Mat, yields a Juice of a sharp, corrosive, poisonous Nature, of a yellow, greenish Colour, which, they themselves own, burns the Labourer's Hands to an intolerable Degree; and, were they not acquainted with the ill Effects of this Juice, why don't they use it green, as we do our Sage? Or, why do not they dry it in the Sun, which with them is many Degrees hotter, as we do our Sage; but they use their utmost Endeavours to make their Tea good, by making it as little hurtful as they can. It is plain, after all the repeated Methods they use, to free their Tea from this Juice, still so much of that Quality will remain, as to render it very corrosive, as may be proved, by the Infusion; and this corrosive, acid, per-

pernicious Quality it abounds with, is modestly termed astringent, which the greatest Advocates are apprehensive may be hurtful to some Ages and Constitutions; but whatever Reputation it hath gained, from its physical Virtues, it may be attributed to warm Water, Cream, Sugar, and some other Additions, and very little to this grand Exotic.

This I solemnly declare, not out of Prejudice or Dislike to Tea, I speak my Sentiments so freely; for I, like many more, take it every Morning, and sometimes in an Afternoon, partly to be fashionable, and not particular; and, out of Complaisance, am not willing to shew a Dislike to what others chuse and approve, though at the same time I think, that Sage is better upon every Account; and could wish the Use of Tea was as little known at this Day, as it was some few Years ago, to a Country Dame, who told me, that she had a Sister, who lived in *London*, to whom she a short time before had sent a fat Goose as a Present; this same Sister, in return, sent her Country Sister a Present of half a Pound of Tea; I cannot say whether Green or Bohea, that matters not. My Dame was quite a

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Stranger to the Use of this new-fashioned, genteel Herb, but thought it, like most other Herbs, good Eating with Bacon, and accordingly tied it up in a Cloth, and boiled it. She boiled it above two Hours, till she had almost spoiled her Bacon, then took it up, and as a great Rarity melted some Butter and Vinegar to it. My Dame with her good Man, and the rest of her Household, sat down to Dinner; upon chewing this Sallad, they found it very tough. My Gaffer blamed her for not boiling it longer; my Dame began to be in a Passion, and said, her Sister should have sent her Word how to have drest it: For sure *Sue* had learnt to eat strange sort of Food since she went to live at *London*; but she, like other Fools, must take after Gentry, who out of Wantonness would eat what would choak us Country Folk.

The *Chinese* play the good Husband; for, after they have infused their Tea in boiling Water, as we do, they prepare them for a Sallad with Sugar, Oil, and Vinegar, to eat in the Evening; but our Sage may be eat on Bread and Butter, or mixt with any other Sallad; and we do not read, that the *Indians* ever eat their
Tea

Tea green when first plucked; I believe they dare not, knowing it to be pernicious and unwholsome.

I come next to give some Account of the Use of Tea amongst us, and shall advise it in such a Manner as I think is most suitable to the Health, Constitution, and different Sex and Degrees, either as a Meal, or otherwise taken, physically or at Pleasure, shewing to whom it is, and is not agreeable.

Tea is taken in a Morning as a Meal; the Method of making it is so well known, as to require no Directions; some chuse Green, others Bohea; some like Cream and Sugar in it, others only one, and some others drink it without either Cream or Sugar, and these I think the most polite. A very material Part of the Breakfast is a good Toast and Butter, or, as they like, Bread spread with Butter, or a hot Roll well buttered; the Tea serves to wash down the more substantial Part of the Breakfast, and without these necessary Concomitants, such as have good Appetites, will be much disappointed from Tea only. In good Queen *Elizabeth's* Days, the Ladies

used to breakfast on hot roast Rumps of Beef, the Gentlemen on cold Venison-pasty, Meat, or a Rasher of Bacon, with a Jug of *Octoher* ; and some there are still, that would be glad to regale after the same Manner now, was it fashionable : But one Reason, these Breakfasts are not so agreeable as formerly, is, our Suppers are more luxurious, and the Stomach in the Morning is so loaded by the Remains of the Night's Excess, that, when some are called to Tea, they feel too much the sad Consequence of the over Night's Debauch, a Thirst, a Head-ach, a Nausea, a Dislike even for what their parched Tongue requires ; Persons thus afflicted drink Tea medicinally more than for a Meal ; and these should make it moderately strong, and drink it without Cream or Sugar, for in these Cases it is taken to cleanse the Stomach, allay the Thirst, to comfort and brace up the relaxed State of the Fibres ; it checks and abates the Ebullition of the heated Blood, gently invites a moderate Sweat, vellicates the Intestines to empty themselves, and, by its diuretic Efficacy, promotes a plentiful Discharge by Urine, and soon reduceth every Part to good Order and Harmony, by expelling the
latent

atent Fumes, which occasioned those sick Fits and disagreeable Qualms ; these and many more Benefits may be obtained from a prudent Use of Tea. But when Tea is drank, as directed on these Accounts, the Green is most proper, as being most astringent.

Tea likewise is a very good Breakfast with Cream, Sugar, and Bread and Butter, for thin hectic Persons, as being more nutritious when joined with those substantial, good Ingredients ; but to these I would recommend Bohea, or both mixt. Tea thus taken allays the Drought, attenuates viscid Humours, blunts and sheaths the pungent Darts of sharp, acrid Juices, and renders them less capable of excoriating the tender Linings of the Lungs and Pleura, whereby are escaped Coughs, Pleurifies, Consumptions, and many other dangerous and fatal Distempers ; this pleasant Liquor is also a great Sweetner and Corrector of the Blood, and is good in all scorbutic and rheumatic Complaints : It is good to be taken in all Fevers, as it cools, dilutes, and causeth Perspiration, and gently encourageth all natural Secretions and Evacuations.

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Notwithstanding, I allow Tea to be a good Breakfast for some Persons in Health, so also is it for some others, who, by Irregularities and Excess, put themselves out of Order, and are therewith relieved; so likewise is it good, either taken physically, or as a Meal, for the valetudinarian Sort, or heftical Habits, when drank with Cream and Sugar; such Persons are not only helped by a proper Use of it, but are greatly restored to a more healthful State. I also hold it, as it cools and dilutes, to be a good Liquor drank between whiles in all Fevers; but here perhaps I may bring a Tribe of the vapoured Kind upon my Back, or their Advocates, urging that Tea, in nervous Fevers, where Persons have low, irregular Spirits, is bad, quite opposite to Relief, and would make them worse, instead of being serviceable. To which I answer.

Tho' many Persons, to be more genteel than meer Tea-drinkers, are vapoured also, and are, or have been great Regalers in Tea, these may possibly be injured by an Excess of it, by diluting too much; and at the same time overbracing the Fibres, they loose their elastic Springs,

Springs, and become weak; the Nerves too are sensibly affected by too free a Use of it, which renders them subject to Tremors, and an irregular Flow of Spirits, flushing Heats, and cold Fits alternately, with convulsive Disorders; the *Liquidum Nervorum* not being duly conveyed. It is true, Tea may be hurtful, for these or the like Reasons, no one will dispute.

But if Vapours are occasioned by a scorbutic Blood, (as I am inclined to believe) Tea is quite opposite to the Generation of the Scurvy, and consequently a moderate Use of it to the Vapours too; but it is too common a Thing for some Persons, who love the Remedy, to complain on purpose to be cured; so are many Persons after Tea-drinking (especially in the Afternoon) taken with the Vapours, or some Fit as bad, for the Sake of a Dram; and this growing Evil is to be dreaded, but more of that by and by: And Tea is often more blamed than it ought to be; and, upon the whole, I think Tea may be said to bid more fair for a Cure of the Vapours, than occasion them; for as Tea dilutes, so it doth attenuate, divide, and correct that Matter
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productive of the Scurvy, and reduce it into such Minuteness, as to pass off by some Discharge the Tea will direct; and as Tea is by every one allowed a good Stomachic, so doth it bid fair against the Cause of the Scurvy, or Vapours; besides, Tea with Milk and Sugar claims an alterative Power, and will, by a little Continuance, so purify and sweeten the Blood, as to remove all such Humours, which can possibly furnish us with Matter to breed the Scurvy: For these Reasons Tea is a good Breakfast, even for Persons who are really vapoured; but let them take it, as I before observed, mixed, *Bohea* and *Green* together, well sweetened with Cream, or boiled new Milk, and a large Quantity of Milk is best.

Tea thus prepared abounds with these and many more salutary Virtues, and is a wholesome, nutritious Breakfast for many Persons; yet are there some Sort, that Tea is a very improper Meal for, such are those who labour hard, the Man at the Plough, or Anvil, could never hold out from the Strength of Tea; their Dames too should eat a Mess of Broth, or Milk-pottage, rather than drink Tea. Neither do I better approve it for the Chair or Washer-

Washer-woman, who, to be fashionable, must have Tea for Breakfast; and indeed very few will either wash, or chair for you without Tea for Breakfast, if not in the Afternoon too. Whatever these poor Creatures say for themselves, a Breakfast of Tea about eight o'Clock in the Morning, after washing from twelve, will not enable them to work till Dinner, perhaps two or three o'Clock in the Afternoon, without the repeated Kindness of the good Mistress, who takes a Pleasure to comfort them, after the Manner she most likes herself, and makes up the Deficiency of the Slop-pot, with the Brandy or Gin-bottle, unknown to the honest Husband, who buys Soap, Fire, &c. and pays the Washer-woman. This Method of using labouring Women is more expensive, and not so proper or beneficial, as a Piece of cold Meat, Bread and Cheese, with a Pint of Ale, much more likely to enable them than Tea, and false Spirits by Dram-drinking.

These low Gentry, poor Wretches, were they to have nothing more, from twelve o'Clock in the Morning to two in the Afternoon, than Tea, they would sink under the Wash-tub; but truly, these

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poor

poor Devils must be in the Fashion, yet, was their Mistresses Bounty restrained, I am apt to believe, they would chuse another Sort of Diet for their Breakfast.

The Tea I have been speaking of, as most proper for a Breakfast, is *Green*, which of the two I harbour the most favourable Opinion of, tho' many Persons love it best mixt, and some Drink only *Bohea*.

Bohea Tea hath not the same astringent, stomachic Qualities as *Green*, but is of a more smooth, soft Nature, and reckoned more balsamic, and a better Pectoral; but, for want of those Virtues which are in the *Green* Tea, it is more liable to hurt Persons of a loose Texture, and weak Nerves; for though it dilutes, elubricates, corrects, and blunts sharp Humours, yet, it not abounding with the same Astringency as the *Green* Tea doth, it, after unwinding the Parts, does not astringe them again, but leaves all unbraced, whereby the Cause of Lassitude, Faintings, Swoonings, irregular Spirits, &c. are occasioned; and, though I am no great Advocate for either, this of the two hath least of my Esteem.

Before

Before I enter upon the bad Effects of Afternoon Tea-drinking, I shall observe, it may be good for some Persons and Constitutions in an Afternoon; and these are such as eat large Meals, and drink much Wine: In these Circumstances, I say, Tea is requisite to cool, dilute, and forward Digestion, but then it must be *Green Tea*, made small, without Cream or Sugar; those who put into it much Cream or Sugar, make it thick and heavy, and rather load the Stomach, more than help it to digest the too great Load it hath already.

Green Tea is often taken more than twice in a Day, by some who are subject to the Gout, Stone, or Gravel; for those, who for these Reasons drink Tea, it is best with Cream and Sugar, for all the Virtues, it claims upon any of these Accounts, I think are altogether owing to the Cream, Sugar and boiled Water, the Tea itself having little Share in the good Effects obtained by this Liquor, otherwise than to invite Persons to drink so much boiled Water, Sugar and Milk; for I am of the Opinion, were we to make our Tea by a long Infusion of cold Water un-

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boiled,

boiled, tho' we added Cream and Sugar, we should receive but few Advantages from it, in either of the above Complaints; and what few we did must be solely owing to the Cream and Sugar, and not in any degree to the Tea and Water. And altho' the Gout, Stone and Gravel, the *Indians* are exempt from, the Reasons they wisely attribute solely to the Virtue of their Plant, perhaps out of a partial Fondness for it, or cunningly to keep up its Reputation with the *Europeans*, where these Complaints prevail: We are too credulous upon this Score, for it is the Quantity of boiled Water, with which the Tea is made, that is the only Preservative against these Distempers; and the large, earthy, petrecious Sediment, observed in boiled Water, not to be seen in Water unboiled, clears this Assertion; and all those, who are subject to either Gout, Stone, or Gravel, or are desirous to escape them, they ought to boil their Water, either to drink by itself, or in Punch, or Negus, &c. as it is so greatly freed from those Particles, productive of these Disorders. Such whose Curiosity leads them to be farther satisfied, as to the Difference betwixt raw and boiled Water, let them pour into a clean scoured Skillet,

Skillet, or Saucepan, some clear Spring-water, and set it over the Fire, and boil it fifteen or twenty Minutes; then remove it from the Fire, and let it stand some few Hours, when they will see a great Quantity of earthy, petrecious Sediment, separated and fallen to the Bottom: But let them pour more cold, unboiled Water into the same Skillet, or Saucepan, and let it stand what Time they will, there will be no such Separation or Sediment, but those Particles will remain in the Water.

In setting forth, or pointing at, some Mischiefs subsequent to Afternoon Tea-drinking, I shall endeavour, as much as possible, to avoid giving Offence to any one, but shall speak of some Evils attending it (which the lower Sort are most subject to) with Concern and Compassion; and shall, before I conclude, give some friendly Admonitions, to such as have unhappily entered on any bad Custom from an improper Use of it, and shall likewise use some Arguments to shew others, who are ready to join, the Dangers ensuing, by which Means I hope to prevent the Destruction of many.

Tea

Tea in the Afternoon, I allow may be helpful to some Persons, for Reasons before given, and these are such of high Degree, as well as high Living, who are not liable to the same Inconveniencies as Persons of more inferior Rank and Fortunes; not but an Hour or two over a Dish of Tea does often give Opportunities for farther Improvements; after a little merry Chat, some more delightful Tale is advanced; tho' no Meeting can be supposed to be more innocent, than that over sober Tea, yet we often hear, when a Person who desires to be acquainted with another, they first consider who is known to the Person they want to be known to, as they may accidentally meet to drink Tea together, and after Tea too often a Cup of stronger Regale, which gives Warmth to Imagination, and Volubility to Speech, and lays a Foundation for a future Friendship, I call it; and most certainly a great deal of Business is transacted, or at least agreed upon, at the Tea-table; but what is worse, some, after another Cup of the good Creature, are unguarded, and frequently boast of Bargains perhaps they never purchased; and indeed, had they, it discovers an Im-
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prudence, to run down the Value of any Commodity : And as this same Tea helps the Memory, quickens the Understanding, clears the Head, opens the Eyes and Ears, as before it is said to do, but more especially with the Addition of a Cup or two of a comfortable Cordial, that makes some call to mind Transactions of long standing, and relate an old Story without any Loss, but with some Additions, to make it more suitable to the Design it is advanced for, and that is commonly for the Good of some Neighbour they wish well to : Others whose Eyes are opened by the Virtues of Tea (and a little of the other Sort) are so strong-sighted to see and foresee, not only what their Neighbours have done, are doing, but what they will do ; one of this Penetration sees greatly into other Persons Follies, nay, often sees double, and discovers more than they really have ; but, while she is thus looking after, and discovering the Faults of others, she overlooks her own ; but what great Discoveries are made, or are to be made, they are all set forth to the best Advantage by this quick-sighted Person (one of the Ceremony) at the next Afternoon Regale,

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Another, who hath lately received great Benefit as to her Hearing, from this wonderful working Liquor, heard very distinctly the last Relation, and, as the Memory is also preserved, is capable to retain every Particular, and, as their Wits too are quickened, (if occasion) can improve upon the Subject, and help a lame Dog over a Stile; this Person, the next Tea-meeting, having all her Faculties so edged, by the Assistance of Tea, &c. tells all that past at such a Visit yesterday, with many Additions, Alterations, and Improvements; for this same Tea, &c. does not only abound with Qualities already mentioned, but after a long Harangue, and the loquacious Member falters, a little more repeated gives fresh Spirits, and new Volubility of Speech, and, when once that unrestrained Member is set a-going, it is impossible to stop, after relating all that was heard; but the good Woman is obliged to have Recourse to Invention, to make her Story hold as long as her Tongue, especially if it is a Piece of Scandal; but this chiefly is the Discourse of the low Sort, who greatly suffer themselves, as well as promote (by gossiping)

gossiping) the Hurt and Prejudice of their Neighbours.

Tea in an Afternoon to Gentry of the lower Sort, I mean the poor Tradesmen's Wives, and those lower still, who cannot plead in Excuse, for drinking Tea in the Afternoon, that it is a Meal, which they urge in Behalf of the Morning-use, (tho' other Food is cheaper, and becomes them much better on all accounts.) This Custom of drinking Tea in an Afternoon, were they to drink nothing else, is an Expence they cannot afford, and what reduceth the Pains-taking Husband : I beg the Women's Pardon, for, amongst the lower Set, the Men are excluded to partake, if at Home ; tho' perhaps they are labouring at the Anvil, the Plough, or carrying a Hod of Mortar, when their Wives are regaling with their Tea, and some bad Spirits they can best come at. These poor Creatures, to be fashionable and imitate their Superiors, are neglecting their Spinning, Knitting, &c. spending what their Husbands are labouring hard for ; their Children are in Rags, gnawing a brown Crust, while these Gossips are canvassing over the Affairs of the whole Town, making free with the good Name
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and Reputation of their Superiors, villifying and reproaching those a little more reserved than themselves, because they have not entered the List: And by these Meetings much Gossiping, Lying, Backbiting, is broached and carried on, and proves often destructive to others more sober and industrious. And, what is still much worse, this Custom of Afternoon Tea-drinking, this modern Depravity, hath introduced that *English Bane*, viz. Dram-drinking. Oh! I here with Confusion stop, and know not how sufficiently to bewail my Grief for you, delightful Fair! who, by prevalent Custom, are led into one of the worst of Habits, rendering you lost to yourselves, and unfit for Comforts you were first designed: Be careful; be wise; refuse the Bait; and fly from a Temptation productive of so many Ills: You charming, guiltless, young Ones! who innocently at Home partake of this genteel Regale, avoid the publick Meetings of low crafty Gossips, who (for some End to serve) will use Persuasions for you to drink Tea with them, and some others of their own Stamp; if there be no Intrigue to betray your Innocence and Virtue, yet, by associating with this Set, your Morals will be corrupted, and you be taught

taught that destructive Fashion of Dram-drinking; which as an Excuse (after Tea) the Mistress of the Ceremony, a great Lover of this anticholic Cordial, *Gin*, attacks the young Unwary, by telling her it is good for her; for Tea possibly may give her a Pain in the Stomach, or a Fit of the Cholic, or at least make her low-spirited, melancholy, and give her the Vapours. To prevent all these Evils, Miss is prevailed upon to take a Cup after Tea physically; this Dose hath pleasing Effects, and warms the Imagination various Ways, and is a Preparative for the next; finding so much good from this, she takes the next in Turn, till wound up into a proper Pitch to join in idle Prattle, till a Piece of Reproach or Scandal is advanced, concerning some Neighbour, whose Wife hath been too free with such a certain Man: Then praise another Man of quiet Disposition and great Humility, who behaves with the utmost Submission, and hath lately bought his Wife a fine Gown, &c. Another, who, for Peace and Quietness, tamely submits to all his Dame directs; works hard, gives his Wife the Money, and never goes out to an Ale-house to spend Two-pence, &c. Others, who are not so Spaniel-bred, as these

good Women call it, rebel, and will not go of their Errands, while she tips another Man a Favour; upon which account they often combat; he, not willing to be beat, turns again; this is presently set about in a Light, that that Man is a cruel Fellow, beats his Wife, and all that is bad: Well then, at one of these Meetings all the Fault is laid upon the Man, and Ways and Means consulted, how to subdue him; for, say they, should we once suffer an Instance of this Kind to be known, we shall have them rebel, and be refractory, and they will take upon them to be Masters. In order to prevent this they conclude, they must one and all, in the Behalf of the Woman, vilify the Man to the highest Pitch of Scandal and Baseness, stick at nothing to ruin his Reputation and his Business; this is the only Way to bring him to Poverty, and is the sure Way to bring him to Humility and Subjection. It is mean to tell the common idle Talk, the Artifice and Contrivance of these poor low-bred Wretches, who, to ruin their Husbands, often ruin themselves and Children too; but I leave every one to judge, upon casting their Eyes about them, how many Instances they can call to mind of this Nature. Besides,
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did they not act in such Opposition to their Husbands, and their own Interest, when once drinking of Drams is become customary, how does a Woman expose herself when intoxicated? what is she liable to? what Proof is she against any Attack? Nay, those Evils, she would refuse when sober, she will seek for when overpowered in Liquor: It is the common Opinion, and a Saying not altogether without Reason, *viz.* She that will drink, will do worse; so is this pernicious Custom of Tea-drinking amongst the low Sort productive of many succeeding Evils, by being joined with Dram-drinking.

Besides, another bad Consequence attends Tea-drinking by the little Tradesmen's Wives, who, after selling some Goods for a very little Profit, invites her Customer to drink Tea, and, to be sure after Tea, a Dram; so that, in short, they had better have been without such a Customer. Much more of this Sort might be said, but I hope what few Instances I have related, wherein Tea and Dram-drinking are prejudicial, will give Hints to many more. I should recommend to the Ladies, who have suffered the Insolence of their Servants to arrive at such a Pitch, that,

that, upon hiring them into their Service, they actually make it their Bargain, either to have fresh Tea for themselves twice a-day, or so much Money as will buy them Tea for their own Drinking twice a-day. Instead of this Piece of Indulgence, it would hereafter be better, for these polite Servants to have no such Allowance, nay, not even to fill the Pot up after their Ladies have done; for that learns them to drink Tea, which Custom they can never break themselves of; and, when these second-hand Gentry chance to be wedded to inferior Tradesmen, they must continue Tea-drinking, &c. which is very hurtful to the narrow Circumstances of their Pains-taking Husbands.

Tea-drinking, &c. in an Afternoon, especially amongst the lower Sort, has impoverished many Families; not from the Expence altogether, but by idle gossiping Meetings, which abound with Scandal, Reproach, Backbiting, and ill Advice; the Minds of too many viciated and allured, to imitate evil Practices, occasion Discord, and prevent that quiet Harmony which ought to subsist betwixt Man and Wife, causeth Disobedience and domestic Strife, and at last the artful
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Huffeys lay all the Blame on their Husbands,

This growing Evil is a great Check to Matrimony; amongst some it is used only as a Cloak for their vicious Inclinations and Practices; to escape which the genteel modish Custom of taking one anothers Words greatly prevails. And I cannot but say, I think less Crimes are committed by some, who dwell together peaceably, and are constant to their Engagements, from Promise only, than there are by some others, who have more solemnly engaged, but by evil Advice, bad Example, &c. are become most flagrantly wicked, and outrageous; which makes me assert, for these few Reasons and Considerations mentioned, and many more which might be advanced, there are very few Persons of any Degree, but chiefly amongst the lower Sort, but Tea, &c. in an Afternoon, is very hurtful and prejudicial.

I shall conclude with a few Observations concerning some few of the different Virtues of Green Tea, as they seem to contradict each other.

Amongst

Amongst the many Excellencies of Tea, the Green is said to be a good Astringent, and braceth up the relaxed Tone of the Fibres, by which Means the Stomach is greatly comforted after a Debauch, or Relaxation; and that it dilutes and attenuates viscid Humours, cools, allays the Drought, and causeth Sweats.

That it is good in the Stone, Gout, &c. by a smooth, solvent Quality, preventing the gross, earthy Particles concreting, but divides and prevents their Cohesions: Some of these Qualities seem quite the reverse to others; Astringents act by bringing the Parts closer together, and making them more compact and hard: If so, how can it, as a Dilutant, attenuate and dissolve viscid Humours, and expel them by Sweats through the Pores? And as a Diuretic it promotes Urine, and brings and forceth away all gross, earthy, petricious Particles, which grow into Stone and Gravel, this must be from a smooth, soft, elubricating Quality, quite opposite to Astringents: But, as I before said, all the good Qualities, this Tea is said to be endowed with, are chiefly owing to boiled Water, Cream, and Sugar. And,

as Tea is the common Drink of the *Indians*, the People there drink as much of it as ours do small Beer; and it hath no where the Chance of being so serviceable in *Europe*, as in the *Indies*, where so much warm Water is drunk.

Neither do I apprehend their Diet is so productive of Matter to accumulate those Distempers, being more of a vegetable Kind; they have not *English* roast Beef swimming with Gravy, elegant Dishes with rich Sauces; drink not so much Wine, or, at least, no strong, stale, old Beer, loaded with Materials that generate these Complaints with much greater Appetite: Indeed they may attribute what they please to the Virtues of their Tea, for preventing Distempers they are not liable to have.

Then, since so many bad Consequences attend Tea-drinking, and so very few good, especially in the Afternoon; particularly by the vulgar, mean Sort, and are more likely to encrease than not, as Teas are reduced in their Prices, I advise that, at your Visits, your Conversation be *Yea, yea; nay, nay; for what is more cometh of Evil.*

And since I cannot find (after all the boasted Virtues of this *Indian Shrub*) any Esteem that it doth merit, but all is owing to boiled Water, Cream and Sugar, and the same boiled Water poured upon our Sage, and drank with Cream and Sugar, is a much better Liquor upon all Accounts. And lastly, since Tea is likely to be cheap, it consequently will be ungentle, and, with the wiser Sort, will not stand in any Competition with our wholesome *English* Product, *Sage*; and farther, those, who have been most extravagant in the Praises of *Indian Tea*, advise it not to be drank before fifteen Years of Age, nor after forty; which is a suspicious Circumstance, that it is, in those Degrees of Age, not only unfit, but hurtful and pernicious, and either young or old Persons Constitutions may suffer by the Use of it; when our Sage may with Benefit be drank, from the Day of Birth to the Day of Death, either in Sicknes or Health: And therefore upon all Accounts (but its Commonness) it is preferable to polite, genteel *Indian Tea*.

And since Tea-drinking in an Afternoon is attended with so many bad Consequences,

sequences, and no good can arise from the Use of it, (particularly amongst the low and poorer Sort) instead thereof, I hope, they will not be offended, should I recommend, by way of Bever or Afternoon's Regale, a Draught of good Ale, with a Piece of Bread and Cheese, or Cake, &c. and at that Time the good Man wants a little Refreshment and Respite from his Labour, to give him a new Recruit of Spirits, to enable him chearfully to return to the Anvil, and my Dame to the Wheel. This will not only promote a kind Correspondence, but continue a mutual Harmony and sincere Affection for each other, as well as forward their inseparable Interest, and keep out those idle, gossiping Creatures, who cannot content themselves with the Destruction of their own Families, but must endeavour their Neighbour's also.

However, some imprudent Women may blame this Advice, being so disagreeable to their own Inclinations; yet some few, I do not doubt, will approve it, and be induced to follow it: And surely every thinking Man, that is not biggotted to a drunken, scolding Termagant, will think

think himself obliged to me, in regard both to his Peace and Welfare: And this, as I said before, is the sole Motive that engaged me in this Undertaking, having been an unhappy Witness of too many Instances, where the Destruction of Families was wholly owing to this pernicious Custom. But may these few Evils mentioned, and many more pointed at, have so much Weight on the Minds of all such who prefer Peace and Plenty, to Discord and Poverty, as to open their Eyes, to discern how destructive these gossiping Tea-meetings in an Afternoon are; that those who are already Sufferers may remedy themselves in Time, and others have Resolution enough to avoid that growing Evil, *viz.* Tea and Dram-drinking, &c. &c. &c. &c.

F I N I S.



